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THE ROLE OF THE CHURCH AND THE SURVIVAL PROGRAM

By Father Earl A. Neil
St. Augustine's Episcopal Church
Oakland, California

"THEN SHALL THE KING SAY UNTO THEM ON HIS RIGHT HAND, COME, YE BLESSED OF MY FATHER, INHERIT THE KINGDOM PREPARED FOR YOU FROM THE FOUNDATION OF THE WORLD: FOR I WAS HUNGRY, AND YOU GAVE ME MEAT: I WAS THIRSTY, AND YOU GAVE ME DRINK: I WAS A STRANGER AND YOU TOOK ME IN: NAKED, AND YOU CLOTHED ME: I WAS SICK, AND YOU VISITED ME: I WAS IN PRISON, AND YOU CAME UNTO ME." (St. Matthew 25:34-36)

THE BLACK PANTHER PARTY

ANNOUNCES.....



THE OPENING OF THE BOBBY SEALE PEOPLE'S FREE HEALTH CLINIC

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The Berkeley Branch of the Black Panther Party announces the opening of the Bobby Seale People's Free Health Clinic. Because the Black Panther Party serves as a political vehicle to meet the needs of the people in the Black Community, we have initiated a Free Health Clinic to combat the health problems which exist among poor and oppressed people. We realize that a person's health is his most valuable possession. We also realize that improper health care and inadequate facilities can be used as a tool to perpetrate genocide against a people. We know that as long as the oppressor controls the institutions within our oppressed communities, we will be subjected to institutionalized genocide whether it comes from inadequate housing, the barrel of a pig's shotgun, or from inadequate medical attention.

With this threat of complete genocide hovering over our heads the people must create institutions within our communities that are controlled and maintained by the people in their respective oppressed communities. The Black Panther Party has been in the process of bringing into being the institutions necessary to insure our survival, pending the revolution. We will develop our institutions according to the needs of the people.

The Bobby Seale People's Free Health Clinic will be open on the following days with the following schedule of doctors and nurses. (Within the near future more doctors will be added to our schedule.) Any individual willing to donate professional skills, equipment, supplies or money, please contact our clinic.

Monday: 1-10PM Practical Nurse
5-10 PM Registered Nurse
6:30-10 General Practitioner

Tuesday: 11AM-10 Practical Nurse
5-10 PM Registered Nurse

Wednesday: 2-5PM Licensed Vocational nurse
5-10PM Registered Nurse
7-10PM General Practitioner

Thursday: 10AM-1 General Practitioner
1-2PM Pediatrician
5-10PM Registered Nurse

Friday: 10AM-1 General Practitioner
1-2PM Pediatrician
10AM-1 Registered Nurse

Saturday: 10AM-1 Licensed Vocational Nurse

Referral of Doctors: daily basis-

Roy Haynes, Gynecologist
Leo Lawrence, Obstetrician

WE BELIEVE THAT THE FEDERAL GOVERNMENT IS RESPONSIBLE AND OBLIGATED TO GIVE EVERY MAN FULL EMPLOYMENT OR A GUARANTEED INCOME

Ted Stanton was previously employed as a painter by the David S. Brown Realty Company. During his employment he was continuously harassed and treated in a racist fashion by his foreman, Mr. Syvio. Because Ted Stanton could not get along with his foreman, Syvio, and also because Syvio would not allow him to work part-time because of their contradiction, Ted was referred to David Brown, his employer, landlord, and owner of Brown Realty. Brown agreed to allow Ted to work part-time on special jobs. Within three days of the agreement the ceiling in Ted's house collapsed at which time Ted filed a suit against Brown Realty, which evicted Ted shortly afterward.

Ted was then left without any means of support. In October, 1970, when Ted went to Social Security to file for unemployment, he was told that he had only compiled $841.00 when what is needed is $900.00 to receive unemployment compensation. In January, 1971, Ted received his W-2 form which stated that he had actually amassed in excess of $900.00, and was therefore eligible for unemployment compensation. He was given his compensation, but only after a six week wait. Ted was forced to wait nearly four months all together to receive any money with which to live.

Because of his sincere concern to see to it that others do not have to go through what he has gone through, Ted along with several other unemployed workers, formed the Boston Unemployed Committee. This is a community based organization, informing the people that if an application for compensation is denied, it can be appealed immediately; that there are exceptions in the Massachusetts laws concerning employees employed by public institutions, and information on special benefits.



The Boston Unemployment Committee (B.U.C.), in short, is a vehicle by which unemployed people can struggle to see that they receive their just benefits during their unemployment period. Benefits of which very few people are aware of because of the government's attempts to keep us ignorant of our rights.

The B.U.C. has distributed a petition in the community listing five demands:

1. That enough clerks to provide prompt courteous service in unemployment lines and eliminate the backlog in issuing checks.
2. Provide emergency advances where checks are held up or lost.
3. Begin compensation from first day of joblessness, abolishing the penalty week.
4. Raise the benefit rate and increase provisions for dependents to a realistic level.
5. Have the state's attorney general file suit against the U.S. Government for failure to enforce the federal full-employment act.

A good majority of Black people are presently unemployed, and have been unemployed for some time. A program such as the one devised by the B.U.C. is an excellent example of a service for the people. For it is services such as these that will help us to survive the miserable conditions that we are forced to live in, and also seek to lift our consciousness towards a people's transformation of society.

ALL POWER TO THE PEOPLE!

Mass. State Chapter
Black Panther Party



FREE BREAKFAST FOR CHILDREN PROGRAM IN BALTIMORE

As the work of greedy capitalist businessmen intensifies in the Black community, the need for Black People to survive their exploitation becomes greater. Every service that the oppressive businessmen provide, from food stores to slum housing, serves only them, because they present to us the lowest possible quality for the highest possible prices.

In the Black community of Baltimore, the Black Panther Party has instituted several survival programs for the people. These programs offer the exploited people of the Black community a defensive alternative to the forced sub-human treatment that is perpetrated upon black people.

For the people, we offer two free breakfast programs that are open every Monday through Friday. Each morning from 7:00 to 9:00 a.m. we serve the people hot nourishing meals.

One program is located at St. Martin De Porres Church on Valley and Eager Streets. The other program is at the Sharp Street Church on Dolphin and Etting streets.

Racist capitalists exploit Black people by peddling low quality, high-priced food to them, while the Black Panther Party gives Black people free, hot, nourishing meals. Who serves the people?

SERVE THE PEOPLE
BODY AND SOUL

BALTIMORE CHAPTER
BLACK PANTHER PARTY

1984 —— IN —— 1971

The Cabrini-Green Housing projects of Chicago have been the site of continued resistance to the oppressive gestapo forces of the Chicago Pig Department. Last year, two pigs met the justice of the people in Cabrini-Green. Intensified repression from the Chicago Pig Department has been the result. Since that time there have been increased mobile patrols and foot patrols in the projects.

And now, Mayor Daley's oppressive forces have developed more sophisticated machinery to watch the people of Cabrini-Green projects. A bullet-proof television monitor has been placed at the single entrance exit of each project building. These cameras are manned by control centers from inside the projects, operating twenty-four hours a day. The purpose of these cameras is not only to watch the residents, but anyone who comes into the building. It will come as no surprise if other agencies of repression (such as the welfare department, unemployment department, etc.) will also utilize these "eyes" to gain information on the people who live in the projects if they are not already doing so.

All of this is part of an extensive plan to watch for potential revolutionaries or any upsurge in the peoples' consciousness, which spells, doom for the power structure. The tactic is also used in order to crush the peoples' spirit and their will to resist, for the cameras are clearly visable. The people are made to know that "Big Brother" is watching their every move. This is reminiscent of the situation described in George Orwell's "1984", a sciencefiction story which depicts a fascist state where the people and their every move, including their thoughts, is monitored. Anyone who was caught acting, looking, or even thinking, in opposition to the State, was viciously tortured and beaten into submission. If they still refused to bend to the will of the State, they were killed.



Camera Monitor in Chicago Project

But this is not 1984 -- this is America, 1971 -- and it is not a science fiction tale of the future. It is happening right here in an oppressed community of America -- Cabrini-Green, where some of the most exploited and oppressed people live. They have a first hand view of the vicious nature of this sytem and they have the will to fight. And we know that no device or tactic is sufficient to stop the people's conciousness from rising or the struggle from advancing. THE SPIRIT OF THE PEOPLE IS GREATER THAN THE MAN'S TECHNOLOGY.

ALL POWER TO THE PEOPLE!

PIGS RIOT IN BROOKLYN, NEW YORK



On Wednesday May 5, the New York Black Coalition, composed of varying strata of Black people from student unions, Youth groups, Tenants Associations, State workers and Welfare recipients, called for a protest rally and general strike to be held May 5, 1971 to protest the recent Rockefeller proposed State Budget cut in aid for Health, Education, drug Rehabilitation, and the 10% cut back in Welfare allowances.

The Black Coalition was very clear and explicit in their objectives and put out a call to the masses to recognize these actions by state and city legislators and officers as part and parcel of the increasing genocidal war against Black, poor and oppressed people. As stated by the Black Coalition "We call for a strike within New York city to dramatize the fact that our city leaders, have deserted us to accomodate the powerful uniformed services and other groups able to blackmail the city." "We strike for a people budget.". Members of the Black Coalition had been working very diligently, passing out leaflets and educating the masses to the real reason the cuts had been made, and the need to show Rocky and sweet John that they weren't to be fooled by some demogogic, misleading tactics. As stated by a Welfare mother, "Let them cut the military budget. All they do is drop bombs to kill, while we need the money to live in this old rotten country till we can change it." In other words, survival pending revolution.

The people acknowleged the call in Brownsville, East N.Y. section of Brooklyn, 500 to 1,000 strong, young and old, fathers, mothers, brothers, sisters. The pigs seeing this political awareness and activity among Blacks, young and old, men and women, got so frustrated and uptight that they had ordered their little occupying army (policemen) to start intimidating, threatening and generally provoking the masses to be tempted to maneuver away from their immediate tactics of a peaceful demonstration to elected public servants to meet their needs and desires. The pigs are the ones who rioted, not the masses. They are the ones who violate the law of the people to freedom of speech, the right to assemble, and other basic human rights. The pig media would like us to think otherwise, with gross distortions of "unprovoked teenage mobsters, running the streets, looting and burning." The media of reaction tried to picture Black people as animalistic or as a pig stated, "uncivilized misfits". But who is uncivilized - those who would fight to free themselves from wretched conditions, or those who would keep people in conditions such as these of East New York, Brownsville. There children have been found, starved overnight to death from malnutrition, babies dying from rat-bites, high plague of sickle cell anemia and other crippling diseases, lead poisoning that is, if the family is lucky enough to have paint on their walls, rabid dogs, capitalists selling the rottenest of meats, free drug traffic, five story tenaments, just one occupied apartment the rest boarded up. Police shooting through the community from roofs, making believe "Snipers" are endangering more children, as some have been found to be injured fatally. Who are the uncivilized. Hitler used similar tactics in his call to the so-called master race against the Jewish population. What followed is history, a well-laid plan for which Richie Nixon is getting all A's. But we shall stop genocide and the second mad man, with survival through service to the people, body and soul.

ALL POWER TO THE MASSES OF PEOPLE!

SCHOOL ADMINISTRATION AND DALEY PIGS STRIKE AGAIN

Throughout the Chicago Public school system, racist and lackey administrators have escalated their harassment and repression of students attending these institutions. At Waller High School, 170 students were excluded; Parker, 400 students and teachers; and at Marshall High School alone, 200 were dropped in one day. Also , incidents of brutality within the schools have increased with Daley's forces being called in to help repress the students and teachers with beatings.

We understand that the various principals of these high schools are puppets and move in the interests of the Board of Education. Therefore, we also understand the rebellious nature of the students within these racist institutions will continue to exist until we gain the power to abolish the present school system and the capitalist society which perpetuates this madness.

The students, teachers, and parents of Hyde Park High School have realized the necessity for community control of their educational institutions and have moved to rid the community of racists and lackeys such as Anna Kolheim, principal of Hyde Park.

Anna Kolheim is just another lackey put off into the Black community to be accepted as righteous, just for being Black. However, we realize that she is just as detrimental to the community as any other lackey, regardless of color. Since Kolheim has been at Hyde Park, she has put five teachers, Mrs. Patterson, Mr. Blake, Mr. Green, Miss McElroy and Mr. Varnado of the Student Teacher Coalition on the police list, so that they can be closely watched by Gang Intelligence Unit agents.

Kolheim's so-called "justifiable reasons" are that the teachers are incompetent and are not teaching the students properly, therefore, she wants the teachers relieved of all teaching responsibilities.

However , the students, teachers and parents want these teachers to remain at Hyde Park and demand the removal of Anna Kolheim, seeing as she is not only incompetent in her judgement but has added to, not alleviated any of the repressive conditions at Hyde Park.

As usual, the reactionaries flock together, with the Woodlawn Organization, our reactionary nationalist community organization, taking a stand to protect Mrs. Anna Kolheim and the reactionary press, including the so-called "Black press" defending Kolheim.

The conspiracy against the people by the white and so-called "Black press" has come up with various lies in order to create a gap between the students and parents. This, however, is not limited to the "press" alone. We see a creation of this gap being endorsed by the "Black" radio stations as well.

An example of this is WVON, which will do just about anything for money, even went as far as to state: "Today's army wants to join you....join the army... if you have any guns please turn them over to the Chicago Police Department to stop gang wars". If this was actually done it would be an endorsement of the genocide of Black and oppressed people by the reactionary system.

Also, WVON'S latest and greatest editorial statement by lackey Roy Woods...."We find it quite hard to figure out how in the world the students can have the gall to demand the removal of any teacher or principal as incompetent". In other words, the news media and radio stations act as pacifiers, mediators, convincers and propagators of people not being allowed to control the destiny of their communities.

When Mrs. Barbara Sizmore came to Hyde Park High School, she began speaking on possible ways in which we could use to liberate ourselves. In doing this, she covered three ideologies: Pan Africanism; the ideology of the New Republic of Africa; and the ideology of the Black Panther Party, to give us some type of objectivity in analyzing for ourselves the best methods of gaining liberation.

Anna Kolheim, lackey principal at Hyde Park, didn't like this type of education. In Hyde Park, as throughout the Chicago Public school system, education can be subjective in the interests of the capitalists but not objective/subjective in the interests of the people.

Therefore, lackey Kolheim requested the removal of Mrs. Sizmore, acting superintendant; and Mrs. Sizmore was replaced by Area "A" superintendant, Dr. Curtis C. Melnick.

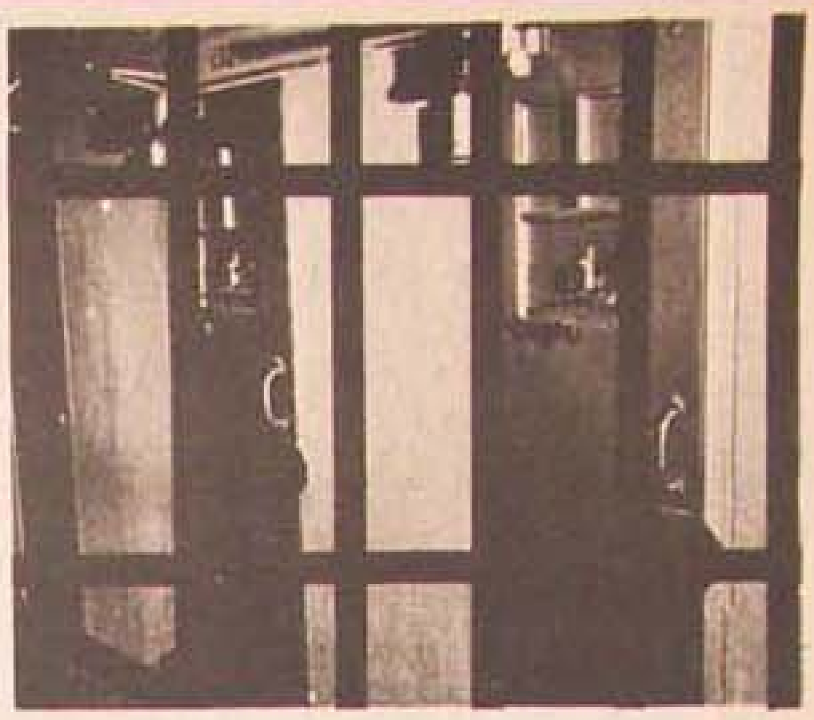
We, of the Student-Teacher Coalition are backing Mrs. Sizmore, as well as all the other teachers who have been struggling to bring the students a relevant education; an education that teaches us the true nature of this decadent Amerikkkan society; and education that teaches us our true history and role in the present day society.

The people should have the power to determine the destiny of their social, economical, political and educational institutions which lie within their respective communities.

ALL POWER TO THE PEOPLE!
WE WILL CONTROL OUR COMMUNITY AND ITS EDUCATIONAL INSTITUTIONS!!!

Student-Teacher Coalition

CONCERNED OFFICERS OF BALTIMORE CITY JAIL



There are several concerned officers at Baltimore City Jail who are perfectly aware of the racist attitudes and practices of Warden Schoonfield, his Deputy Wardens, his Captains and the Jail Board, as demonstrated against the officers and inmates of City Jail.

Approximately three weeks ago, several officers concerned about their role at City Jail - and their rights - approached Warden Schoonfield with a reasonable request. Since the Jail has facilities for parking, the "B" Shift officers (2:00 PM - 10:00 PM) asked the Warden if they could park their cars within these facilities to avoid vandalism, by parking in the streets. The Warden was shocked that his Black officers would join together as a cohesive force and approach him. So in his usual racist manner, which we have witnessed in all situations dealing with Black officers' and inmates' complaints, he responded by telling all the officers that "dared" appear before his "holiness" that they "were now late for work, so go take the day off- without pay."

Those officers involved then decided to go directly to their union representative - which further infuriated the Warden - who in his usual pattern, resorted to threats..."So help me, I'll get every one of you." This same threat was given to the inmates that attempted to express their grievances in the rebellion that took place in February, 1971. These six officers who represented the officers of "B" Shift and attempted to peaceably approach the Warden with their reasonable request, have since been the victims of the Warden's threat. As of April 28, two of the six officers have been fired by the Warden on trumped-up charges that have been backed up by his personal staff of racists, the Deputy Wardens, the Captains and the Jail Board.

We, the concerned officers of Baltimore City Jail, have now experienced the racism that prevails in the control and authority of the Jail. We have attempted to express our grievances, the same as the inmates attempted to express theirs, and we both have experienced the iron-clad repression of these officials who haven't the slightest understanding of Black people or their problems.

The Black inmate represents approximately 95% of the prison population and the Black officers represent approximately 80% of the prison officials. The prison elite - the Warden, Deputy Wardens and Captains, are all White. We, therefore, join with the inmates and request that Baltimore City Jail be controlled by the community it represents the Black community -- in order that the Jail Officials have a clear understanding, knowledge and concern for the inmates and officers of City Jail.

We also ask for the immediate removal of Warden Schoonfield in that he represents a clear and present danger to the Jail population, and the officers of City Jail. We also ask that an independent Jail Board that fairly represents the Black community replace the present racist Jail Board. We also join with the inmates and request that an independent grievance committee be appointed that fairly represents a cross section of the Black community to hear all complaints of the inmates at City Jail.

On April 29, in his true racist manner , Warden Schoonfield ordered that all Black officers keep their hair short. We, the concerned officers of Baltimore City Jail, will oppose this move and are joined with several White officers who express solidarity and support for our united actions against the racist Warden and his ruling clique. "WE DEMAND COMMUNITY CONTROL!"

Concerned Officers of Baltimore City Jail.

GRAND JURY REFUSES TO INDICT KLANSMEN FOR KILLING OF BLACK MAN

Oxford, N.C. (LNS) ---Three White men have been freed by a grand jury which was investigating the June, 1970 murder of Henry Lee Marrow, a Black Vietnam War veteran. Robert G. Teel, an officer in the Granville County Branch of the United Klans of America, his son Larry, and a cousin Robert Oakley were arraigned last summer after their first trial ended in acquittal.

All three have admitted to the shooting, but claim that when they accidently bumped Oakley's shoulder his rifle went off and hit Marrow, who was standing nearby. Several Black witnesses have testified that Larry Teel fired point-blank at Marrow, who lay helplessly on the ground, after Robert Teel ordered him to "Shoot the nigger." Oakley, the witnesses have said, was far away when the murder took place.

The three men were freed almost immediately, to the joy of fellow Klansmen who came in from nearby Virginia to hear the verdict. The Black community was not surprised.

While some Blacks expressed disappointment in the verdict, most said, "We really didn't expect anything else." Some were glad that the Teels and Oakley had been turned loose. "Now we can take care of them properly," was a predominant feeling in the community.

Shortly after the acquittal was announced, the home of a Black family was dynamited. A shopping center owned by the Teel family (in the middle of Oxnard's Black community) was destroyed several days later by what the FBI said were three or four sticks of dynamite. One part of the shopping center still stands -- the gas station where the local Klan hangs out.

Since the Black community began boycotting white businesses last summer, Teel has had to depend on White patronage exclusively, and Blacks who have driven by his station report that they have been fired upon. Though some twenty-five businessmen have left Oxnard, Teel has been quoted as saying: "They will never drive me out."

SOLEDAD SEVEN TRIAL BEGINS !!!



Jesse Lee Phillips



James Wagner



Roosevelt Williams

Since January, 1970, two guards have been killed at Soledad State prison. The first guard was found dead in January, and since that time, three Black men, the Soledad Brothers (George Jackson, Fleeta Drumgo and John Cluchette) have been arbitrarily selected and charged with the murder. They are currently on trial in San Francisco and the State of California is trying to send them to the gas chamber. The second guard was found dead at Soledad North Facility. This time pig officials sought vengence in another arbitrary round up, isolating fifteen brothers this time. The brothers were kept in small cells with no personal property. They were allowed outside once a week for a ten minute shower, and were illegally interrogated. These men were held incommunicado (no communication with fellow inmates or anyone on the outside) for forty-nine days.

As a result, in the first week of September, 1970, the racist prison officials filed charges against seven of the brothers, for murder and conspiracy. These seven brothers were Jesse Phillips, Roosevelt Williams, Jimmy James, Walter Watson, Alfred Dunn, James Wagner and O.C. Allen -- all from Los Angeles -- the Soledad 7. The seven have been defined by prison officials as Black militants; all seven are serving indeterminate sentences. If found guilty of these charges, under penal code section 4500, they get automatic death sentences. Officials are so anxious to frame the brothers that they have posted signs promising automatic parole and $500.00 for any inmate that will testify against the brothers.

On October 13, 1970, the seven were brought to court for a preliminary hearing. They were chained -- hands and feet -- when delivered to the courthouse through an underground garage. Just before the hearing began, the sheriff's officers took pictures and fingerprints of all the immediate family members, claiming that this would insure that all family members got into the courtroom. Inside, family members were given seats in the back.

In a pretrial hearing, the judge refused to appoint attorney Patrick Hallinan as attorney for all the brothers. Instead, he appointed Hallinan attorney for James Wagner, and gave the other brothers six court-appointed attorneys, not of their choice. Hallinan and five other attorneys came to a subsequent arraignment, asking that they be appointed in place of Judge Campbell's choices, since they were the attorneys that the brothers wanted to represent them. (It was necessary to have the lawyers appointed, because the brothers do not have the funds to pay for the lawyers and the State is required to pay for lawyers of their choice when defendants show financial inability to pay for legal representation.) The judge refused to appoint the legal counsel that the brothers wanted, saying that he didn't know "the ethical and professional competence" of these men. When Hallinan pointed out that Judge Campbell did not know him either, Judge Campbell fired him. Hallinan has since been reinstated.

In March of this year charges against four of the Soledad Seven were dismissed in an attempt to smokescreen the intended railroad. In reality, the four who were acquitted still have the "death penalty" hanging over their heads, because the vicious and murderous guards may kill them in the yard at a moment's notice. (All the brothers involved were serving indeterminate sentences anyway).

So now, Roosevelt Williams, James Wagner and Jesse Phillips remain to face this set of trumped up charges. The trial began Monday, May 10th, at Salinas County Courthouse in Salinas, California. The people are the only rightful judges of these brothers. COME TO THE HEARINGS IN SALINAS TO SHOW YOUR SUPPORT!!!

ALL POWER TO THE PEOPLE!

YOUTH CONCENTRATION CAMP

The State of Illinois sends young Black men, from ages 14 to 20 years, who have been placed in the custody of the State, to the Illinois Industrial School for Boys, at Sheridan. Sheridan, as it is familiarly known, is a Youth Concentration Camp, in which pigs subject our youth to deadly, genocidal attempts for the purpose of eliminating these potential revolutionaries, before they become "dangerous." Inmates and their parents have been bitterly protesting the genocidal policies at Sheridan.

As punishment at Sheridan, for example, youth are placed in "solitary confinement" (the hole) and usually forced to take tranquillizers and other dangerous drugs. Observers who have visited the prison say that the youth are sluggish and listless when under this "treatment", as the pigs put it. Pig Joseph D. Coughlin, Assistant Director of Corrections, in charge of the Juvenile Division (of Illinois State Prisons), said that the solitary confinement is not in the traditional sense: "Inmates who violate the rules are confined to a room.". The "room" is actually a cell, six feet wide and nine feet long. Some "rooms" have steel doors with a



small window or slit as the only opening, which can only be opened with a key from the outside. Inmates confined to these "rooms" are only allowed to go outside two or three times a week, for a shower.

It is not the confinement itself that is most feared by the brothers. What they fear most is the "shots", another part of the prison discipline. Often they are injected with Thorazine, which leaves them "Sore all over" and "sleepy most of the time", as one brother put it. Thirty-nine young men have been "punished" with such shots in the last six weeks. Dr. Marvin Schwartz, consultant in psychiatry, says that some of the drugs have serious potential side effects. Nevertheless, Pig Coughlin justifies these Nazi-like experiments and tactics as necessary: "Used selectively, under medical supervision, there is a place for the use of medication to control behavior at the time of severe upset." Dachau and Auschwitz (German concentration camps during WW II) had "medical supervision" too.

Recently a suit was filed in the Illinois Circuit Court's juvenile division against this type of treatment/punishment. The suit seeks a permanent injunction that will prevent Sheridan officials from placing any minor in solitary confinement, and calls for restriction in the use of tranquilizing drugs.

We must not allow our youth to be exterminated by these neo-Nazis of the fascist prisons. The cruel and unusual punishment our youth are subjected to must cease. If necessary, we'll get a people's injunction against these pigs. We must protect our youth, by all means necessary.

YOUTH MAKE THE REVOLUTION!

ALL POWER TO THE PEOPLE!

TWO BLACK MEN SENTENCED TO DEATH FOR CRIME THEY DID NOT COMMIT

"Amerikkkan Justice" -- Southern Style - is notorious for its blatant violation of Black people's rights. However, the latest case to come to the attention of the people is one of the most blatant attempts at legal lynching so far. This case has been buried by Florida pig officials for over seven years.

In 1963, on July 31st, two White service station attendants, in the town of Port Saint Joe, were kidnapped, robbed, and murdered. Two Black men, Freddie Pitts and Wilbert Lee were selected as the "criminals", charged, tried, convicted and sentenced within four weeks of the incident. Freddie Pitts was a 19 year old G.I. at the time. Wilbert Lee was a 28 year old wood pulper. They were arrested on August 2, 1963. Pitts was held incommunicado for the next five days, during which time he was constantly interrogated and beaten by pig investigators. An Army sergeant, who saw him on August 8th, will attest to the fact that he had been severely beaten.

Under such brutal and extreme pressure, Pitts broke down and "confessed" to a crime neither he nor Lee had committed. The next day he repudiated his statement, saying that he had been forced to make it. Pitts' and Lee's court appointed attorney went ahead and made a deal, by which Pitts and Lee would plead guilty to the crime and let the jury sentence them. Two weeks later the jury returned with their sentences--the



death penalty. Their court-appointed attorney made none of the motions that any lawyer would normally make in his client's defense. The state prosecutor's office withheld evidence favorable to the defendants, knowingly violating Florida State law. The only witness in the case was a racist White woman who made erratic and contradictory statements. The only thing established was that the brothers (Freddie and Wilbert) had been to the service station earlier that evening and argued with the attendants over the use of the restroom, leaving, however, without further incident.

But this is not the last of the long train of abuses. Three years later, a White man, Curtis Adams came into the pig station and confessed to the murders of the service station attendants. The woman with whom he (Adams) had been living substantiated his testimony. He volunteered to testify to this if granted immunity from prosecution. The pigs refused. However, they did not arrest him nor make any attempts to re-open the case. In September, 1968, a higher court conducted a post conviction hearing, because of the overwhelming evidence. As a result of the new testimony and the discovery of evidence suppressed (hidden) by the State of Florida, Pitts' and Lee's conviction was overturned and a new trial was ordered.

The original prosecutor appealed the decision for re-trial in a three-judge State appeals court, reversing that decision, reinstating the death penalty for the brothers. Southern "Justice" is so racist and dedicated to the genocide of Black people that its perpetrators are willing to let the real murderer go in order to kill two Black men.

A hearing has been granted in the Florida State Supreme Court, the highest level of judicial fascism in Florida, for May 14th, 1971. Meanwhile, Freddie Pitts and Wilbert Lee sit on Florida's death row because they are two Black men. Until there is a total change of this judicial system and the elimination of "Southern" and "Northern" Justice, there will be many more Freddie Pitts and Wilbert Lees. So we must move through any and every channel necessary to stop this and other genocidal railroads.

FREE FREDDIE PITTS AND WILBERT LEE!

ALL POWER TO THE PEOPLE!

POLITICAL PRISONER APPEAL

ALL POWER TO THE PEOPLE:

Within the last year, the vicious and oppressive nature of the American prison system has begun to be exposed. Due to the particular repression that the U.S. Government has directed against the Black Panther Party, we have obtained first hand knowlege of the prisons through our political prisoners, beginning with the incarceration of our Minister of Defense, Huey P. Newton, over three years ago.

Since that time, our Chairman, and co-founder of our Party, Bobby Seale, as well as over 130 other members of our Party have been incarcerated in prisons and jails across the country. Not only are they in jail on false charges stemming from their political beliefs, they are subjected to some of the most inhuman treatment and repression of the penal system.

However, they have also met the hundreds of thousands of other political prisoners, the forgotten people, the people no one knows, who have no vehicle for putting their case before the people, their only rightful judges. Because of this situation, the Black Panther Party has initiated a Free Busses to the prisons program, legal aid services to prisoners, and generally aiding the prisoners in whatever way that we can.

We need your help. In order for these programs to function, we need busses, attorneys and funds. The cost of meeting the commissary needs of Party political prisoners alone is over $500 a month. Commissary is the amount of money that prisoners are allowed to keep in order to buy personal necessities such as combs, toothbrushes, stamps, stationery, etc. With this in mind, we have initiated a program through which interested individuals and organizations may pledge a monthly donation for six months or a year in order to help the prisoners meet their basic needs and see their families, through our bussing program.

If you are interested in helping, please fill out the form below and mail it in.

"We must wage a struggle in the prisons and jails simultaneous with the struggle in the streets"
Robert Williams Political Prisoner

I am interested in:

____Helping with the bussing program (busses, car pools etc.)

____Helping with legal aid services (attorneys) for the prisoners.

____Helping a prisoner meet his commissary needs.

____Helping a prisoner's family to visit him regularly through th bussing program.

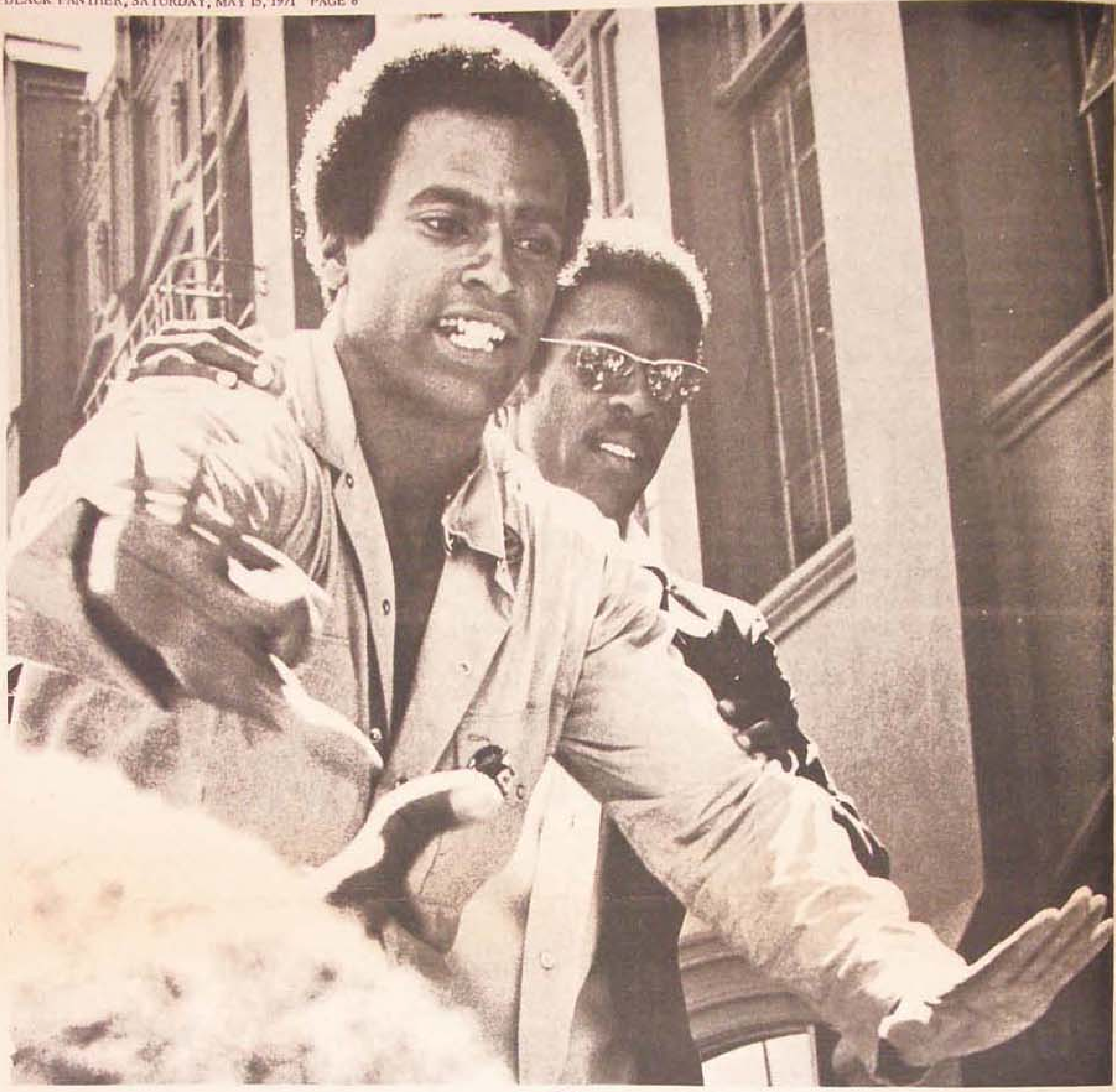
I PLEDGE:

$1-- $5-- $10-- $15-- $20-- $-- monthly
For 6 months____ For a year______

TO: THE BUSSING PROGRAM_____
LEGAL AID (DEFENSE FUNDS)____
PRISONER'S NEEDS__________

NAME:__________
ADDRESS:__________
CITY-STATE:__________
PHONE:__________

SEND ALL DONATIONS TO:
Black Panther Party
c/o Legal Defense Fund
1048 Peralta St.
Oakland, California 94706



THERE WILL NEVER BE JUSTICE IN THE AMERICAN COURTS UNTIL THE PEOPLE ARE THE JUDGES

THE TRIAL OF HUEY P. NEWTON, MINISTER OF DEFENSE OF THE BLACK PANTHER PARTY BEGINS:

MAY 26, 1971
ALAMEDA COUNTY COURTHOUSE
9:15 AM DEPARTMENT 5
SEVENTH FLOOR
COURT OF JUDGE HOVE

THE TRIAL OF DAVID HILLIARD, CHIEF OF STAFF OF THE BLACK PANTHER PARTY BEGINS:

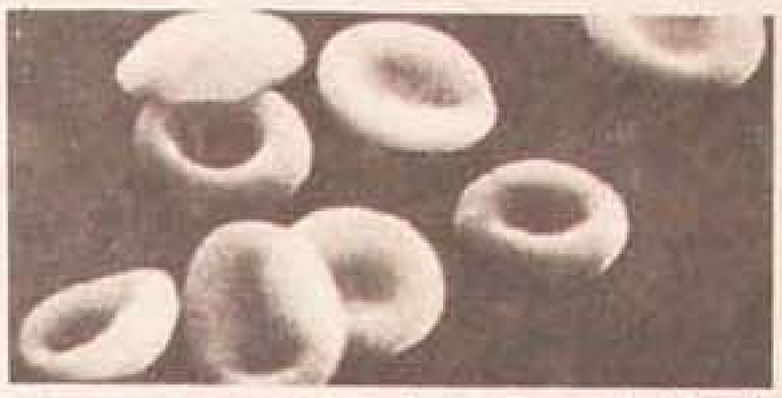
JUNE 1, 1971
ALAMEDA COUNTY COURTHOUSE
9:15 AM DEPARTMENT 5
SEVENTH FLOOR COURT OF JUDGE HOVE

YOU CAN HELP DESTROY ONE OF THE ATTEMPTS TO COMMIT BLACK GENOCIDE–FIGHT SICKLE CELL ANEMIA!



Red blood cells taken from a patient in a sickle cell crisis. Three of the cells are sickled and the other stretching away from its normal, donut shape.

SICKLE CELL ANEMIA



Normal, donut shaped, red blood cells.

Sickle Cell Anemia is a deadly blood disease that is peculiar to black people; that is, practically all of its victims are black people. The racist U.S. power structure has no intention of ceasing this form of genocide, since it is this racist power structure that perpetuates this disease.

Therefore the Black Panther Party is initiating a program to help research really begin that can eventually discover the cure and prevention of Sickle Cell Anemia

A fund has been established for this purpose. Your contribution, therefore, can be sent to:

Dr. Bert Small, Chairman
People's Sickle Cell Anemia Fund
c/o The Bobby Seale People's Free Health Clinic
3236 Adeline St.
Berkeley, California
or call
(415) 653-2534
(415) 848-7740
ALL POWER TO THE PEOPLE
Black Panther Party
SERVING THE PEOPLE BODY AND SOUL

LETTER FROM SICKLE CELL VICTIM'S MOTHER

I am interested in a sickle cell anemia foundation, if there is one. My son was a victim of this tormenting disease. He graduated from Wilberforce University, April 17, 1970. He died November 23rd. My oldest son married last month. Due to our loss, I have read all I could concerning sickle cell. During his life time my son had a blood test, yes, but he had to ask for one to see if he had a trait of sickle cell. Sure enough he did. But how many know to ask for one? For an example, my husband and I did not know and was not aware of the disease until it was discovered that our son had it, and he was the third child, and he was not walking when he had the first attack, and he was 22 when he passed. And during those years putting the child to bed along with going into their room to break up a pillow fight was the cry in the night of a child in pain and nothing seemed to give ease. With all the pain he went through, his desire was some day he hoped it would be introduced to the people, as well as other diseases.

Sincerely,
Elizabeth Short

PARENTS, FRIENDS AND RELATIVES OF SAN QUENTIN INMATES!

The Black Panther Party has noticed that those people who have been able to travel from other places to the Bay Area are having great difficulty getting from airports and bus stations out to San Quentin Prison itself.

Therefore, to meet your needs, we are offering transportation from the airport, etc. to the prison and back.

When you arrive in the Bay Area - or you can call ahead of time and give us your arrival time and information - please contact our Central Headquarters office and we will send transportation for you. If possible, come by the Central Headquarters Office and we can take you from there.

CONTACT FOR TRANSPORTATION TO SAN QUENTIN:

Black Panther Party
Central Headquarters
1048 Peralta Street
Oakland, California
(415) 465-5047

ALL POWER TO THE PEOPLE!

Black Panther Party
Serving The People Body And Soul

"THEN SHALL THE KING SAY UNTO THEM ON HIS RIGHT HAND, COME, YE BLESSED OF MY FATHER, INHERIT THE KINGDOM PREPARED FOR YOU FROM THE FOUNDATION OF THE WORLD: FOR I WAS HUNGRY, AND YOU GAVE ME MEAT: I WAS THIRSTY, AND YOU GAVE ME DRINK: I WAS A STRANGER AND YOU TOOK ME IN: NAKED, AND YOU CLOTHED ME: I WAS SICK, AND YOU VISITED ME: I WAS IN PRISON, AND YOU CAME UNTO ME." (St Matthew 25:34-36)

THE ROLE OF THE CHURCH AND THE SURVIVAL PROGRAM

BY FATHER EARL A. NEIL ST. AUGUSTINE'S EPISCOPAL CHURCH OAKLAND, CALIFORNIA

(In this article I am speaking primarily about the role of the Black Church. However, the specific steps mentioned later on in the article apply to white, brown, red and yellow churchmen as well.)

The Black Church was born over 350 years ago, engaged in a survival program. The Black Church was born out of an effort to deal with the concrete conditions and needs of Black People. It was born in an attempt to enable and empower Black People to survive the racist and exploitative system of slavery in America. Its mission and purpose today is the same as it was 350 years ago, although at a higher level. That mission and purpose is to see to its utmost that Black People and other oppressed peoples survive, with dignity and humanity, American racism and capitalism.

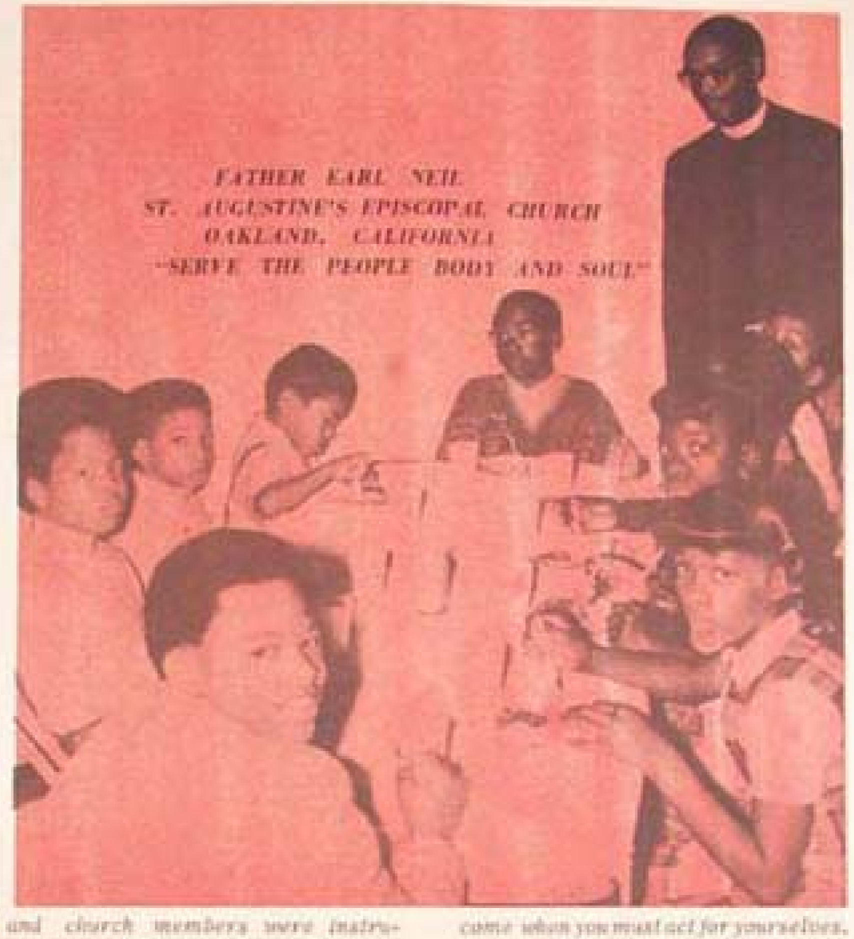
To understand the role of the Black Church in the survival program we must get an historical perspective of the Black Church. Historically, the period from 1619, when the first slaves were brought to America, to 1831 can be called "the period of Christianizing the slaves." Blacks who had been captured, kidnapped, brought to America, and enslaved were baptized and made Christians. Although some white, so-called Christians genuinely believed that Christianity was the religion for all people, most Americans saw Christianity as a means to control slaves and to keep them obedient and docile. Some Christian slaves were obedient and docile. But others, who had learned how to read, began to read the Old Testament (the first 39 books of the Bible) and discovered that God was against slavery and oppression in any form. Furthermore, they discovered that God inspired men to develop survival programs for oppressed people--including wars of liberation.

What followed next was the birth of the Black Church and the development of survival programs for the slaves. During the period 1619-1831, Black Christian slaves began to have secret meetings late at night, or in the hours just before dawn. Sneaking away from the slave quarters, they would assemble deep in the woods or swamps, and listen to one of their membership begin to preach about justice, freedom, and liberation as being the will of God.

These secret meetings, called "bush-harbor meetings", consisted not only of praising, preaching, and praying, but planning, plotting, and practicing slave escapes and slave rebellions. Literally hundreds of slaves escaped to the Northern states, or into Canada as a result of plans initiated and carried out at the secret meetings. Most notable of the many slave rebellions planned at the secret meetings were those of The Rev. Gabriel Prosser in 1802 at Richmond, Virginia; The Rev. Denmark Vesey in 1822 at Charleston, South Carolina; and The Rev. Nat Turner in 1831 at South Hampton County, Virginia.

The secret meetings, and their subsequent events, gave birth to the Black Church and to the survival program for Blacks. Indeed, the Black Church and the survival program were one and the same. The Black Church was the survival program, and the survival program--of heightening the level of awareness of the slaves, planning, and carrying out slave escapes and rebellions--was the Black Church in operation.

The rebellion led by the Rev. Nat Turner in 1831 began a second period in the role of the Black Church/survival program. The second period was that of the direct control of the Black Church. It covered the years from 1831 to the end of the Civil War. Although only 55-60 whites were killed in the Rev. Turner's rebellion, it was enough to strike fear into the hearts of white slave owners. In response to the Rev. Turner's rebellion, whites began to take more repressive measures against the Black Church because they knew that Black preachers



FATHER EARL NEIL
ST. AUGUSTINE'S EPISCOPAL CHURCH
OAKLAND, CALIFORNIA
"SERVE THE PEOPLE BODY AND SOUL"

and church members were instrumental in slave escapes and rebellions. Measures were taken wherein Blacks were not allowed to worship unless a white person was present; a Black preacher was not allowed to lead a congregation in worship unless he preached only about "the hereafter", and a white observer was present. Some Black congregations were not allowed to worship unless a white minister led them. Still other Black congregations were forced to worship together with whites--not for the sake of integration--but so that whites could keep their eyes on them.

Yet, despite these restrictions the Black Church still continued to engage in the survival program of making slaves aware of their oppressive conditions and of helping slaves to escape. In attempting to lift the level of awareness of Blacks, the Rev. Henry Highland Garnet in 1848 said in a sermon for slaves, "Brethren, it is as wrong for your lordly oppressors to keep you in slavery as it was for the man-thief to steal our ancestors from the coast of Africa. You should now therefore use the same manner of resistance as would have been just in our ancestors when the bloody foot-prints of the first remorseless soul-thief were placed upon the shores of our fatherland. The humblest peasant is as free in the sight of God as the proudest monarch that ever swayed a sceptre. Liberty is a spirit sent from God and, like its great Author, is no respecter of persons. Brethren, the time has come when you must act for yourselves. It is an old and true saying that, 'if hereditary bondmen would be free, the must themselves strike the blow'." The Rev. J. W. Loguen speaking in 1850 in response to the Fugitive Slave Law said, "I don't respect the Fugitive Slave Law--I don't fear it--I won't obey it! It outlaws me, and I outlaw it and the men who attempt to enforce it on me."

While such men were carrying out the aspect of the survival program designed to set Black minds straight, other aspects of the survival program were being carried out by churches in the Northern states. Slaves who had escaped to the North established churches. These churches became waystations for the Underground Railroad. They became places through which escaped slaves could get established in the North, or continue on to Canada, or if possible, to Africa. Northern Black churches found homes, food, clothing, and jobs for escaped slaves. Thus, the scope of the survival program expanded to fulfilling the daily, basic, human needs of Blacks who had escaped from the South.

The period following the Civil War affected the role of the Black Church drastically. During Reconstruction Blacks were recruited from the Churches for political offices. Much effort, energy, talent, and interest that had been in the Black Church was siphoned off into the political arena. The role of the Black Church was weakened.

With the end of Reconstruction and the emergence of Jim Crow, the Black Church gradually became a means of escape, rather than a means of protest. The oppressive federal, state and local governments and the capitalistic system said that Blacks were exploited, manipulated, and discriminated against by Jim Crow laws not because they were Black, but because they were ignorant, immoral, and lazy. Blacks were told that they could enjoy freedom if they took on white, capitalistic values. So the passion for freedom and survival with dignity became replaced by sermons against drinking, dancing, smoking, and which extolled education, working, and trying to stay on the good side of the oppressor. The survival program of the Black Church took on the nature of "just tryin' to make it" in the face of oppression, rather than trying to change the conditions of oppression. Injustices and oppression of this life were overlooked in favor of "a land flowing with milk and honey" beyond this world.

Because the Black Church was no longer the leader of protest against injustice and oppression, civil rights groups developed to pick up the fight. Notable civil rights groups which emerged are, of course, the Niagra Movement, which, after infiltration by white liberals, became the National Association for the Advancement of Colored People' the Congress of Racial Equality; the Urban League; and the Student Non-Violent Coordinating Committee. The Black Church once again affirmed its rightful purpose in the person of The Rev. Dr. Martin Luther King, Jr. and the organization of the Southern Christian Leadership Conference. Two organizations formed in 1965 and 1966 which moved the liberation struggle to a higher level, were the Deacons for Defense and Justice, and the Black Panther Party.

At this point it must be said that the Black Church and Black preachers are not to be universally condemned for their actions or inactions during this period. Many Black preachers and congregations were very active in the fight for human rights. Many churches were bombed as a result of their involvement in the Black Liberation Movement. Many Black preachers were threatened, beaten, jailed, and some murdered because of their involvement.

We can even understand those who were not involved in the movement for human rights. In a hostile white world without any power to make whites recognize Blacks as persons, the Black Church and Black preachers developed a means of survival. That means was to offer hope and strength to meet and to live through the humiliations and dehumanizations which Black People encountered daily.

We can understand this; but understanding is not enough. Understanding doesn't take Black People and other oppressed peoples out of the alleys and ghettoes; understanding offers no protection in the face of bullets fired by the nervous National Guard; understanding doesn't drown out the sickening thud of a policeman's nightstick coming down on someone's head; understanding does not fill an empty stomach; understanding does not take the place of clothes on the back and shoes on the feet; understanding is no substitute for a decent house or apartment; understanding does not dispense justice in the courts; understanding does not change inhuman prison conditions. The Black Church, i.e. Black preachers, church members, and friends must move beyond mere understanding of how and why the Black Church was neutralized and compromised in its leadership role of Black survival.

The Black Church must once again recapture the spirit of freedom and passion for survival that gave it its beginning. In so doing it will be participating with the Black Panther Party's survival program. As steps to do this I suggest the following:

1. Black preachers have to set the minds straight of their congregation. (Congregations may have to do the same thing to their preacher.) Black preachers have got to stop preaching about a kingdom in the hereafter which is "a land flowing with milk and honey" (such a diet would only result in diarrhea anyway.) We must deal with concrete conditions and survival in this life! We have to stop preaching from passages in the Bible which say, "slaves, be obedient to your masters". (Ephesians 6:5), and, "...when you do right and suffer for it you take it patiently, this is acceptable with God". (I Peter 2:20). We must draw our sermons from the words of the prophets who say, "Thus says the Lord, execute justice in the morning, and deliver from the hand of the oppressor him who has been robbed." (Jeremiah 21:11,12), and, "Hear this word you who oppress the poor, who crush the needy, the Lord God has sworn that the days are coming when they shall take you away with hooks, even the last of you with fishhooks." (Amos 4:1,2).

We must not let our congregations think that the only reason to attend church is to sing and pray. During our worship services we must use these times as opportunities to heighten the level of awareness of our people. God, speaking through the prophet, Amos, deals with this point when he says, "I hate, I despise your feasts, and I take no delight in your solemn assemblies....Take away from me the noise of your songs; to the melody of your harps I will not listen. But let justice roll down like waters, and righteousness like an overflowing stream!" (Amos 5:21-24). As Black preachers we have to constantly drive

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DYNAMITE FOUND IN PYRAMID COURT-CAIRO, ILL.

Cairo, Ill., April 27, 1971 ----"The dynamite and other explosives found in a concrete block building near the Mississippi River levee and about 100 yards from Pyramid Court was meant to kill the Black people living in this project," was the statement and general feeling of many of the residents in the all-Black housing project.

State police today discovered what one state policeman said was "enough explosives to blow away the complete West end of Pyramid Court." Among items included in the find and as shown by state police to officials of the United Front were about 50 sticks of dynamite, three pipe bombs loaded with Black powder and finishing nails, tear gas bombs, other home made bombs, detonators, 45 caliber and 30.06 caliber ammunition (Close to 1,000 rounds in all.) and other items.



United Front leader Rev. Charles Koen

Speculation in the Black community is that white vigilantes, who have already fired into the housing project on 150 nights (and many of the shots fired have come into Pyramid Court from the direction of the building in which the explosives were discovered.) meant to use these against Blacks living in the housing project. They feel that since the explosives were wired electrically, the bombers would have set off explosions at night, and then when people came out of their homes would have set off the bombs filled with nails, so that others would have been wounded. Then, the Blacks feel, the whites would have used the ammunition to fire on other Blacks who might still be on the scene.

The Rev. Charles Koen, executive director of the United Front of Cairo said that it is obvious that Black people, had they even possessed any explosives, would not have stashed them so close to the project in which close to 1,000 men and women and children live. He said that accusations of Blacks doing such things would be outrageous. The types of bombs seemed to be meant to be used against people and not buildings which gives credence to the speculation by Blacks according to the Front leader.

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"THEN SHALL THE KING SAY UNTO THEM ON HIS RIGHT HAND, COME, YE BLESSED OF MY FATHER, INHERIT THE KINGDOM PREPARED FOR YOU FROM THE FOUNDATION OF THE WORLD: FOR I WAS HUNGRY, AND YOU GAVE ME MEAT: I WAS THIRSTY, AND YOU GAVE ME DRINK: I WAS A STRANGER AND YOU TOOK ME IN: NAKED, AND YOU CLOTHED ME: I WAS SICK, AND YOU VISITED ME: I WAS IN PRISON, AND YOU CAME UNTO ME." (St.Matthew 25:34-36)

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home the reality and concrete condition of our oppression as a people and that this oppression is against the will of God. And, as we all know, "God don't like ugly!" We also know that oppression is as ugly as you can get.

2. Churches can participate with the survival program of the Black Panther Party by allowing the use of their buildings as places where the survival programs can be implemented. Church buildings can be sites for Free Breakfast Programs, Liberation Schools, Health Clinics, depositories for food and clothing, and for meetings. St. Augustine's has been used for the past three years by the Black Panther Party for such programs.

3. Churches can sponsor or co-sponsor with the Black Panther Party the different specific survival programs. In January, 1969, St. Augustine's co-sponsored the first Free Breakfast Program with the Black Panther Party. Church congregations can sponsor or co-sponsor food, clothing, and health programs. Churches have a tax exempt and non-profit status. This status should be used in order to serve the people. This status could definitely be used in establishing food, clothing, or housing cooperatives.

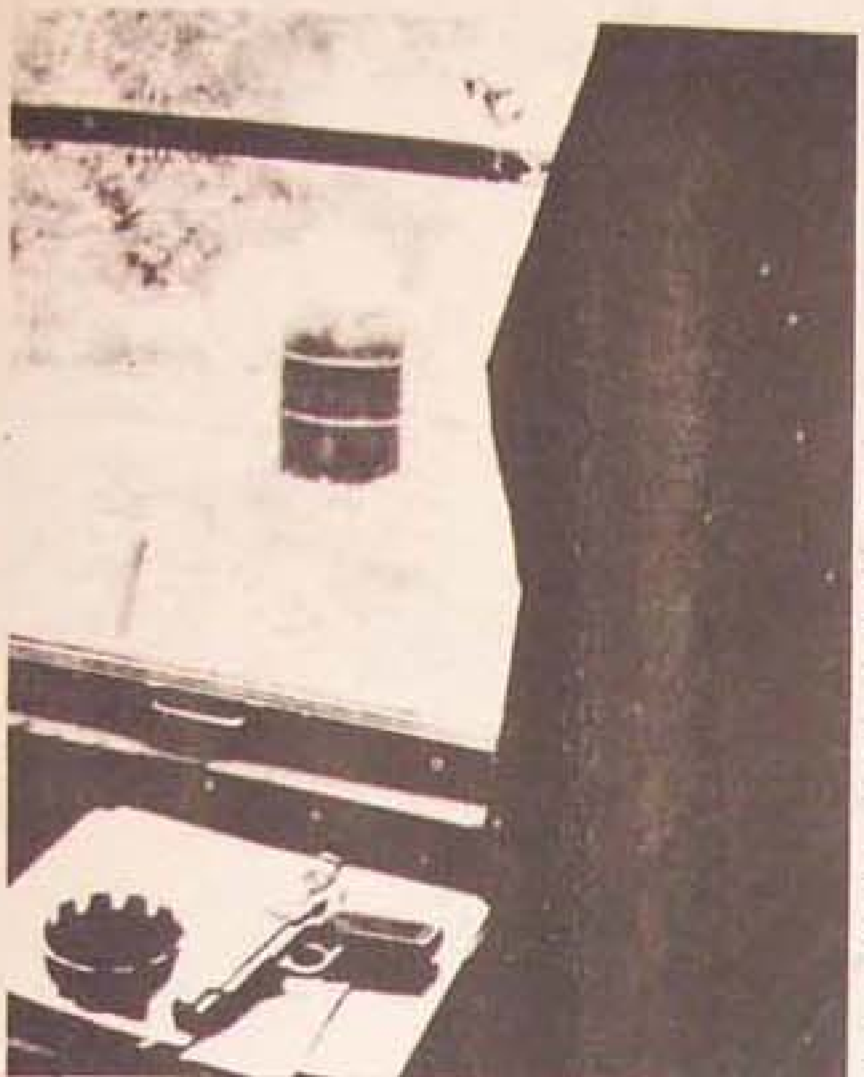
4. Church resources can be utilized to serve the needs of the people. Such resources would include money and skills of church members. A "talent bank" listing the expertise, talents, and skills of church members can be maintained. St. Augustine's has one and it is used. The "talent bank" would list those who were teachers, carpenters, doctors, seamstresses, lawyers, cooks, etc. Whenever implementation of a specific survival program required certain expertise, those listed in the "talent bank" with that expertise could be called upon for their services.

5. Preachers and church members can visit inmates in the prisons. They can also help to arrange transportation for families of inmates so that they can visit with their relatives and loved ones who are imprisoned.

These are just a few basic involvements that can be carried out by churches.

In conclusion, the heritage of the Black Church has been inextricably bound together with the survival of Black People and with bringing an end to oppression and exploitation. Therefore, to say that the church--and Black Church in particular--has a role to play in the survival program of the Black Panther Party is nothing new. The Black Panther Party from 1966 through the present has merely put into operation the survival program that the Church should have been doing anyway. The efforts of the Black Panther Party are consistent with what God wants. God is going to judge preachers, church members, and everyone else not for their piety or lack of it, not for their decency or failure in it, but by our relationship to each other which is established through the survival program of the Black Panther Party. In St. Matthew 25:34-36 this truth is verified. In this Bible passage we find the criteria that God is going to judge by, "Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: for I was hungry, and you gave me meat: I was thirsty, and you gave me drink: I was a stranger and you took me in: Naked, and you clothed me: I was sick, and you visited me: I was in prison, and you came unto me." (St. Matthew 25:34-36). Isn't this what the survival program of the Black Panther Party is all about?!!!

The Church, The Black Panther Party, and even those who belong to neither group can work together to successfully implement the survival program. The only requirement is that we all are committed to the destruction of oppression and exploitation, so that we can return ALL POWER TO THE PEOPLE!



A pistol lies clearly in view near bullet-shattered window within easy reach of the home's occupants, a black family terrorized for many months. Shot reportedly came from Cairo police station.

DY... FOUND ... N ... COURT

CONTINUEI ... E

"State Polic ... upon the explosives, ... Koen, "We feel that ... are afraid of the fu ... h the election of whi ... ice in the city commis ... art of their attempt to ... will be total bloods ... ites."

According to sp ... Front, Black people of Ca ... ensive of what the newly ... in the city might attem ... Black community. They b ... covery of explosives is on ... events to come in which ... igilantes will move with vi ... Blacks in Cairo.

"White m... nts have tried all things to stop ... 2 year old economic boycott of thei... tores. The elections of these whitehat ... icials was a major victory for the merchants. They have given the orders to stop Blacks in whatever ways are necessary. This find today will only slow them a bit. When the new officials take office, anything can happen," said the Rev. Koen. He added that the United Front will remain nonviolent, and will continue to rebuild the city through many areas of economic development.

(Black leaders from community, state and National organizations will participate in the 2nd Annual National Solidariday in Cairo, Ill., June 19, 1971.)

NEW HAVEN CO... ECTICUT

REVI AL FOR SURVIVAL

Save Bobby and Ericka
Save Black People



The Black Panther Party Announces A

Revival for Survival

Special Guest Speaker

Rev. Charles Koen
United Front
Cairo, Illinois

Sunday, May 16, 1971
Beaver Pond Park
12 Noon to 8:00 PM

Only The People Can Free Bobby And Ericka

FOOD DRIVE FOR CAIRO, ILL.

SINCE APRIL 1969, THE BLACK PEOPLE OF CAIRO HAVE CONDUCTED A BOYCOTT AGAINST THE WHITE MERCHANTS AND BUSINESSMEN OF CAIRO. BY WAY OF THE BOYCOTT, BLACK PEOPLE WERE DEMANDING THEIR HUMAN RIGHTS, SUCH AS, FULL EMPLOYMENT, DECENT HOUSING, ADEQUATE MEDICAL CARE AND EDUCATION. THE FASCIST WHITE MERCHANTS HAVE RETALIATED THROUGH VIOLENCE AND TRYING TO STARVE THE PEOPLE BY CUTTING OFF THE SUPPLY OF FOOD.



Black people boycott White racist merchants in downtown Cairo.

BECAUSE OF THIS RETALIATION, THE PEOPLE OF CAIRO ARE IN DESPERATE NEED OF FOOD IN ORDER TO CONTINUE THEIR STRUGGLE.

For further information please contact the following Black Panther Party office - Chicago, Illinois:4233 S. Indiana Tel. 924-6575

SUPPORT THE PEOPLE's STRUGGLE OF CAIRO THEIR STRUGGLE IS OUR STRUGGLE!

G.I.'S DEMAND FREEDOM OF BOBBY SEALE AND ANGELA DAVIS!

The statement below was signed by over four hundred concerned soldiers of the U.S. Military, mostly Black, representing practically all 50 of the United States:

TO: THE GOVERNORS OF THE SOVEREIGN STATES OF CALIFORNIA AND CONNECTICUT!!!

This petition is drawn against the sovereign states of California and Massachusetts; in behalf of all political prisoners, the foremost being the persons Angela Davis and Bobby Seale.

We, the concerned citizen soldiers of the military forces of America and our dependants, are hereby resolved to be heard in this matter of continued murder and imprisonment of our revolutionary brothers and sisters with little, or no just cause.

This petition is a legal and moral request, seeking the immediate release of all political prisoners, in the name of justice for all Black citizens and freedom loving people of the sovereign states of California and Massachusetts.

At no time has there been a greater need for revolutionary thinkers on the part of the American Black man than the present. Therefore, it would be criminal and indeed traitorous to the cause of freedom to renounce these thinkers.

Furthermore, the petitioners here signed fear that to remain silent is to endanger the lives of all political prisoners restrained by the powers of the aforementioned sovereignties. Because there are high levels of political interest centered around these revolutionary thinkers, with little, or no conern given for the will of the Black masses, justice can only be served by their release.

Confessed murderers and maimers of human beings are walking the streets of America as free men with no court willing to bring them to task. While at the same time many Blacks are imprisoned for their political views.

To enhance faith in the Constitution of the United States we urge the legal and binding recognition of this petition upon receipt by all parties concerned.

WISCONSIN STATE ASSEMBLYMAN BARBEE SPEAKS OUT FOR THE CONSUMER

A bill proposing a far reaching consumer protection code has been introduced by State Representative Lloyd A. Barbee (D-Milwaukee-6). Among other things, the measure would slash interest rates, curb door-to-door selling, and create a consumer counsel in the Governor's office who would move against merchants violating the code.

"This code can be the consumer's bill of rights in Wisconsin," Barbee said. "Until now, the weight of our laws has been on the side of the creditors, an advantage which lending institutions have not failed to use when exploiting the unwary and the poor.

"The code I am proposing would even things up. It would offer the debtor a wide range of protections so that he will no longer be treated as a second-class citizen."

The Barbee bill draws heavily upon the National Consumer Act, a legislative proposal drafted by the National Consumer Law Center at Boston College. As yet, no state has yet adopted the National Consumer Act in its entirety. An alternative measure, the Uniform Credit Consumer Code, is considered less favorable towards consumers. The U.C.C.C., promulgated by the Commissioners on Uniform State Laws, has been adopted by Oklahoma and Utah. Several other states are close to adopting it.

The Barbee measure would revise old laws and create new ones regarding consumer credit transactions in Wisconsin.

At the moment, there is a flat and/or graduated interest rate structure for each kind of loan available in Wisconsin.

For auto financing, the finance charges range from 12.7% to 26.6% a year. The rates depend upon the age of the car not the amount borrowed.

The maximum rates for normal usury, collateral, and discount loans are 12%, 14% and 17% respectively.

For loans up to $300, a graduated rate structure calls for 30% a year on the first $100, 24% a year on the second $100, and 12% a year on the third $100.

And under present law, pawnbrokers can charge up to 36% a year simple interest.

The Barbee bill would establish a uniform graduated interest rate structure for all kinds of loans and for all amounts.

The new rates would be 15% a year on unpaid loan balances of $300 or less, 12% a year on unpaid balances between $300 and $1,000 and 6% a year on unpaid balances more than $1,000.

The measures call for these other departures from present law:

It would prohibit the assignment and garnishment of wages.

A consumer, entering into an agreement with a door-to-door salesman, would not be obligated to go through with the transaction unless he affirmed the transaction within three days. At present, a consumer is obligated to go through with a transaction (the only exception is for buyers of food freezer plans, who have three days to cancel an agreement).

Banks and finance companies which purchase credit accounts from merchants could be sued by consumers who are unhappy with their goods.

A buyer claiming a breach of warranty or negligence regarding his goods could take action against the manufacturer. At the moment, he can move only against the retailer from whom he purchased the goods.

Creditors would be forbidden from claiming as collateral any goods other than the item sold to a debtor. At the moment, the creditor can ask that a consumer put up a television set as collateral against the new washing machine the consumer wants to buy.

If a consumer can't meet further payments, he could surrender his goods and have no further obligation. This would give the consumer an option in case he defaults. At the moment, only the creditor has the power to take action, whether he seeks the collateral or a judgement or both.

Further, a creditor would have to go to court to repossess collateral. At present, he can try to seize collateral without court approval.

If creditor starts legal action against a debtor, the debtor would have a 15 day delay in which he would have the right to "cure" his default, that is, catch up on his payments. If he did, the court would be obliged to dismiss the creditor's action.

If a debtor hasn't cured his default, he still would have the right to demand a hearing on the issue of default. For example, he could claim that there was an error in bookkeeping.

If the debtor neither cures his default nor persuades a court to give him a further delay, the debtor would still have 30 days to redeem his back-payments before creditor could seize collateral. As part of redemption, the debtor would also have to give a performance deposit to guarantee his paying off the rest of the debt. This deposit would be as high as 1/3 of the total obligation remaining but no more than three installments.

If the debtor can do none of these things and if the creditor gets court approval to seize collateral and takes possession of it, he cannot seek a judgment for the remainder of the debt unless the unpaid balance was $2,000 or more at the time of the default. In other words, the creditor would have to make a choice between claiming collateral or going to court to collect the remainder of relatively modest debts. He could not do both as he can under present law. This is intended to ease the plight of the consumer whose collateral such as furniture depreciates so quickly in value these days that he can't hope to cover what remains of a debt with the proceeds from its sale.

The Barbee bill would also set up a graduated rate of stiff fines for violations of loan laws and sales transactions. In some cases, a consumer could recover 30% of the transaction total.

The measure would also put tough controls on credit agencies. No agency could compile a credit report on a consumer unless the consumer granted his permission.

Finally, the proposed consumer counsel would be created and located in the Governor's office. He would direct the consumer counsel division and administer the consumer code. In many areas, the counsel and division would be regulating areas now under the control of the Department of Agriculture.

The counsel, division or a private citizen could direct the attorney General to investigate and prosecute violations of the consumer laws.

EXCERPTS FROM AN INTERVIEW WITH REVEREND JESSE JACKSON ON ELECTORAL POLITICS

Q: Reverend Jackson what is your analysis of the recent mayoralty election in which Richard Daley won an unprecendented fifth term as Mayor of Chicago?

A: My analysis would be that he is a dictator. Many of the white media which were forced to endorse Mayor Daley, in spite of some better political judgement, found themselves in a bind with a man who is now a dictator. A dictator is not just an attitude; a dictator has something to do with the amount of power that you can seize and centralize and control. Issues, that would ordinarily shake populations a loose from a mayor, in this city have apparently had little effect. For example, many of the white analysts who would want to under-cut the confidence a lot of people have put in Operation Breadbasket, for example, would say, ''You didn't get a large black vote, therefore it is indicative of the fact that Black folk are not listening to you.'' But, the fact is that the Mayor won by about three hundred votes to five in the ward where Fred Hampton was killed, murdered in the bed. Which means it is indicative of something deeper than just not having confidence in Jesse, and not having confidence in Operation Breadbasket.

The petition campaign that carried three or four hundred thousand votes for a Black man as president of the School Board - in any other city for the mayor to make a decision solely on race, as he did in that instance, at the expense of Black children in the City, where the school population is about 55% Black, that ordinarily would be enough to shake the reins of power loose from a mayor. But none of these issues had an effect, basically because the dictator seizes, number one, the area of communication: Every major newspaper in this city, black and white, all of them gave Daley endorsements, major endorsements, except one or two very small papers. And they had to do it whether they believed in him or not, basically because of their tax structure. For example, downtown Chicago, First Federal Savings and Loan is in the 'Loop', and on Board of Education property, and yet that property is leased for twenty-five thousand dollars a year; Midway Airport is on Board of Education property, a mile square, twenty-four thousand dollars a year; the Tribune Towers is on Board of Education property, and its lease is for a minimum amount of money a year. When Cullerton, the tax man, who is hand-picked by Daley, was caught in a tax scandal, because of the power involved, it made him more popular, as opposed to undercutting the power of the Daley administration, basically because being in power the major bankers and major business people had to either endorse Cullerton or lose their privileged tax status.

So this is a level of power the ability to tax. I know one Black businessman who participated in the building of a certain project, and when they first got the property and projected their costs, the taxes were going to be about two-hundred and fifty thousand dollars a year. Once they got it built, the tax assessor assessed it at three-hundred and eighty-five thousand dollars a year. This is enough to throw the whole cost factor of the building off balance, and they would have had to lose that property. The man, who is not only Black, but who is a Republican, who is pro-Fred Hampton, and pro-Jesse Jackson, who did a whole lot of things in our behalf, found himself having to go to Mayor Daley, who in two days was able to get back to him and say your tax is now assessed again at two-hundred thousand dollars a year. Now for a man to have this kind of absolute authority and control on the assessment of taxes means he ties up a lot of people institutionally, even though he does not tie them up personally. And so the dictator does not depend upon loyalty which grows out of love, he depends upon obedience which grows out of the ability to cut off or supply somebody's need.

He has that same kind of power relative to the major newspapers, who are downtown institutions. In addition to that, he controls the Board of Education. He controls the City Council, based upon the ability with eleven thousand paid precinct workers on the street, who are listed as ''TA's'' or Temporary Assistants; that means as Temporary Assistants eleven thousand precinct workers' jobs are ninety day jobs. Those jobs have to be renewed every ninety days. And if in any given ninety-day period, you do not produce, as you are told to produce, not as you feel you ought to produce, then you lose your job. In addition to that, as Chairman of the Cook County Board, he has thirty-thousand more workers. So on election day, there are some forty-one thousand paid workers, an un-uniformed army, on the streets who must deliver or lose their livelihood. In addition to that, he appoints the Board of Election Commission. Now we step back and contrast his part within a Democracy, where you're supposed to have a balance of power between the executive, judicial and legislative, it becomes clear that Mayor Daley is the executive, who controls the legislator, which is the City Council, who furthermore controls the County legislator, because he's Chairman of



Reverend Jesse Jackson

the Cook County Commission, who has punitive measures to arrest, because he appoints the Police Chief, who appoints the judges, therefore can dis-appoint them in a given election, if they don't go a certain way. So you have the judicial, the legislative, the executive taxing powers and punitive powers. So the scapegoat in the thing is, ''Why don't Black people vote a certain way, or why don't Black people follow Black leadership, in a certain way.'' The assassination of Fred Hampton, the real bid of a Warren Bacon, now, that moral respect that people have engendered for me and our organization is enough to shake the clay of reality that Black people are trapped in. You vote a certain way, you get your head chopped off. You vote another certain way, you can survive a while longer.

And then Black people are basically in a dilemma, where they have to deal with survival first. That is the dilemma; that amounts to the power that Mayor Daley has. In addition, there are more than seven-hundred thousand unregistered Black voters in the City of Chicago, more than five-hundred thousand of which are Black. That's more unregistered Black voters than in the State of Alabama, or in the State of Mississippi. It costs forty-five cents to come downtown on the bus, and forty-five cents to get back. For a husband and wife to come downtown on the bus and go back, that's a dollar eighty cents. Plus, getting a babysitter to keep their children, which means that a three or four dollar ''color'' tax, or polls tax, to even register to vote, on foreign territory. So in the real sense, the voter registrations of Blacks in the South, in Georgia, in Mississippi, in Alabama and in South Carolina, it's much easier and far more practical than in the City of Chicago. There should be neighborhood voter registration. The only time they really applied neighborhood voter registration is when Barry Goldwater had been running scared in 1964. They thought white Republicans were going to rise up, and they wanted to balance it off with Black Democratic votes. So, they began to rush a lot of Blacks on the rolls by having neighborhood voter registration.

We're dealing with a force of absolute tyranny, and to show how psychologically some people really enjoy being enslaved and enjoy the comforts of a dictator, everybody accepts the expedient way out. None of the significant Black leaders in this community took public positions against Mayor Daley. And all of them used some practical reason why they didn't. But, in part this is based upon the fear of the slave. The limits that a person, such as myself, gets trapped in is that the slave fights a freedom fighter more aggressively than the slavemaster, because he has to stay in good with them, he has to appeal to the slavemaster. So analysis at one level of Daley's big victory is the absolute powers that he has, dictatorial powers. Hitler had a large majority, and the people who didn't go for him, he had the power to arrest them or kill them. I got ready to run to break up the political prerogatives of this city, because actually in Chicago, you have one political party, with two names, Democratic and Republican. It is clear that you have one party with two names. There are more Republicans appointed to key positions in Daley's administration than there are Black people - in a city forty-five percent Black, and from a community that he was able to get 90% of his vote from in 1967. He has to say publicly that in 1955 a Black man, Congressman Dawson, made him a Chicago power. In 1960, the Black vote pulling through for him, which got Kennedy in office, was his national prestige vote. So he got his power and his prestige from Black votes. And yet of the 72 top-appointed jobs in his administration, only four are Black. And three of those are race-related, you know, urban, colored kind of jobs.

There are more Republicans, who are supposed to be his loyal opposition, with key jobs in his administration than Black people. This is how tangled up and how extensive the tyranny and the absolute powers are that the Mayor has in this city. And I tried to break up that process. We should have one office, one standard in the North, though it diminishes the power of your vote. I was put in a courtroom presided over by Mayor Daley's former law partner, Judge Lynch. And, what has to be clear is that I never had any concern for running for mayor, but for breaking up the political process. To that extent, that is, had we won the Supreme Court case, then Warren Bacon or Dick Newhouse or Charlie Hurst or somebody of that caliber, you know, who's concerned about politics, could have run. What I was attempting to do was to break down the political barriers, that lock guys like this out.

Now even in the midst of all that, the Mayor got ninety percent of the Black vote in 1967; this time he only got seventy-eight percent of the Black votes. In the last election the Black vote was two percent below the city norm, which means a ten percent growth in the political consciousness and sensitivity of Black folk. This time Freeman got twenty-two percent of the Black vote, more than any Republican has ever gotten, in spite of the fact that more than seventy-five percent of the folks who voted for Nixon also voted for Daley. Now this kind of analysis by people who are getting paid full time to be analysts, just has not come out.

And, in the final analysis, I think that we, as a human rights organization, have an obligation sometime to choose between being popular, being political and being moral. It could have been popular, you know, in this instance, to side with Mayor Daley, because certainly that's where the majority of the votes were. It could have been politic to try to be cool enough and use a rationale not to vote for either guy. But to be moral, you have to take a position, in spite of the odds. They say it's where it is. So it means that the slave may not take the step to get free. But you cannot say that it has not been put on his mind.

Q: Reverend Jackson, do you feel that Black People in Chicago have not utilized the power that they possess in electoral politics. If not, why?

A: I do not think that Black people have used as a whole our political power to its maximum potential. And beyond that being just my opinion, that's just objective fact. For example, the Irish in this city, have two percent of the population, and seventy-five percent of the political jobs; Black folk are forty-five percent of the population and less than five percent of the political jobs. So that is an objective fact. You can be a minority numerically, but you can be a majority in military and intellectual power and enslave a numerical majority. No other ethnic group in this country can compare itself with us, because even though they escape to this country from another country's tyranny, they came here voluntarily, and never lost their tradition, particularly the tradition of political and economic development. We came here and had the continuity of our history broken, and came involuntarily, as opposed to voluntarily...The difference between a slave and a free man is essentially an attitudinal difference. The slavemaster believes in his mind that somebody else is born to be his servant; the slave believes in his mind that he is born to serve somebody else. And that is why it is important, more important than just attacking the slavemaster, to develop the mind and the character of the slave, because once the slave ceases to be a slave, then the slavemaster is the master of nothing, and is in fact in conflict with a free man.

To that extent I would urge all of us to put far more emphasis upon sensitizing and making the slave more conscious, because, by definition, a slavemaster relationship is affected if the slave's consciousness develops. In the last election, the Mayor did not come to the Black community one time. He didn't come to a committeeman's meeting; he didn't come to a mass rally; he made no overtures to the Black community; and took the Black community for granted. And we were so sleep as a people he got 90% of the vote, our vote. This time he had to run a Black man for Treasurer to use him as the bridge that he ran across to get into the Black community, and he came into this community more than twenty times, and still only got 78% of the vote. But the fact is there were a lot of Black precinct captains promoted, there was a Black man running for Treasurer, there is a Black man who is now Head of the Senate... And there is a certain amount of judgement as to whether you think you can do more from the inside out or from the outside in. I have made the decision that my role is the outside in. Some others have made their decision inside out. And we cannot get in a bind attacking those on the in, while those on the in attack those of us on the out, and allow the slavemaster to go free. The fact is when I give Mayor Daley hell for not promoting Black policemen, not promoting Black firemen, not respecting Black people who work in City Administration, the only thing the Mayor can do - he can't attack me, he has to call a meeting of Black folks on the inside. They can't

CONTINUED ON NEXT PAGE

HOW CAN WE REMEMBER MALCOLM X. HE WAS OUR SHINING PRINCE INDEED, OUR EXAMPLE. BUT THERE ARE GREAT LESSONS HE HAS TAUGHT THAT ARE YET TO BE LEARNED. LET US REMEMBER THE LESSONS OF BROTHER MALCOLM:

REMEMBER MALCOLM

"Most of the countries that were colonial powers were capitalist countries, and the last bulwark of capitalism today is America.

"This is the richest country on this earth and there's poverty, there's bad housing, there's slums, there's inferior education.

"People realize that it's impossible for a chicken to produce a duck egg - even though they both belong to the same family of fowl. A chicken just doesn't have it within its system to produce a duck egg. It can't do it. It can only produce according to what that particular system was constructed to produce. The system in this country cannot produce freedom for an Afro-American. It is impossible for this system, this economic system, this political system, this social system, period. It's impossible for this system, as it stands, to produce freedom right now for the Black man in this country."



MALCOLM X

Born: May 19, 1925

Assassinated: February 21, 1965

FROM AN INTERVIEW WITH REVEREND JESSE JACKSON

CONTINUED FROM LAST PAGE

attack him like I attack him, but what they say is: Mayor, the man is right. So when he's trapped between the house slave and the field slave, he has to act right. It's only when the house slave and the field slave get to attacking each other and lose sight of their enemy, that we really diverse.

Q: Would you please expound on your recent statements in regard to the 1972 presidential election?

A: The first thing we'll have to establish is that there will be presidential elections in 1972; and that whoever is president has executive powers of veto; has the power to appoint judges to the Supreme Court; has the power to appoint a Cabinet; has the power to recommend whether aid will go to develop Africa, or whether aid will go to heal people in South Vietnam; has the power to determine whether or not the budget that is now used to kill people in South Vietnam will be able to be used to heal people at home. Therefore we must deal with the fact that election is a reality...We're on the same side of all unemployed people of today, whether they like us or not. We're on the same side of all mothers, this morning, who are at some funeral, attending because their son has been killed in Vietnam, whether they like where we be coming from or not. Now, George Wallace taught us a lesson in political science in the last election, even though we dis-agreed with his platform, and that is there is a group of folk to the right, extreme right, who do not identify with the Republicans or the Democrats. And they took ten to twelve percent of the vote to the right, and the Republicans and the Democrats had to accomodate. They couldn't get strung out too far, because it would increase George Wallace's vote. Now to the left there is already a force of folk that are disorganized right now, I should have said fourth political force, instead of 3rd political force, because you have the Democrats, the Republicans and the Dixiecrats. Now to the left, where you have, you know the major civil rights organizations and poor people, and Spanish-speaking people, and poor whites, people who want a job or an income, people who want to nationalize health, who want to nationalize education, who want to nationalize certain programs that would benefit all poor people, people who want the withdrawal from Vietnam, immediately, and the coming back into America to develop this country, to relate to the third world populace, that's a whole segment.

Do we do what Black folks have done in Alabama, Mississippi and South Carolina, where they have already gotten in all these states with a third political force. They couldn't get in the Democratic or Republican Party in those states, so they organized parties of their own. And that is precisely why Black folks in Alabama, Mississippi and Georgia are in fact making more political progress than Black folks in the North, because they are not romantic about the Democratic or Republican Party. They see the absolute necessity of a third political force. Whether the force will grow into a party or not is determined by the extent to which the two prevailing parties react.

If the Democrats run a Black man for Vice-President, even in fact kill the effectiveness of the third political force as a continuing force, the fact is it takes something like a third political force to even make them take us seriously enough to run a Black man.

INTERCOMMUNAL NEWS

THE RAMSTEIN TWO



On November 19th, of last year, four Black brothers were distributing Black Panther Party leaflets and materials in Frankfurt, Germany. They had been traveling in West Germany and were helping Panther supporters there. On that date they mistakenly entered a military base, Ramstein Air Base. Recognizing their mistake, having not been familiar with that area, they attempted to drive away. A German civilian guard, refusing to listen to reason, ordered the brothers out of the car while simultaneously drawing his .38 revolver and firing. One of these four brothers returned the fire , wounding this pig.

Two of these four brothers escaped the immediately subsequent attack by over 300 pigs, a mixture of German pigs, American soldiers and American MP's. These pigs had brought along their dogs. The dogs attacked and one of the remaining two brothers, William, was viciously bitten. Larry, the other brother, and William were arrested and charged with attempted murder, resisting arrest, being in West Germany illegally and possession of a gun.

These brothers are citizens of the U.S.; and yet, they are facing serious charges in West Germany. We can see that the arm of the U.S. Empire is very long indeed, when it can see to it that its Black people have no rights to be respected even in West Germany.

In the words of the brothers from the Voice of the Lumpen (see below), "...The Americanisation of the community of West Germany is almost complete. The Emperor Nixon, and the other pigs before him, has sucessfully exported racism, and other forms of injustices, to their willing puppets in West Germany. All that is needed to make the transformation complete is a sensational trial using trumped-up charges to murder or enslave brothers and sisters who care enough, who dare enough to speak out against the spread of this disease. The pigs think that now is the chance to use the trial of the Ramstein Two to silence dissent. To use the trial as a means to scare the brothers who are beginning to move against the forces of imperialism that manifests itself here in West Germany. The pigs believe that they can convict the Ramstein Two of attempted murder, with no evidence, no facts and no justice! They think the West Germans will go for this, and that the 30,000 Black GI's and progressive Whites in West Germany will say nothing about it. The puppet pigs in Zweibrucken have their orders: Forget Justice; teach these niggers a lesson, the way we do in Amerikkka - Lock them up, or kill them, but shut them up."

The people of the communities of the of the world, and only the people, can free the Ramstein Two, as all political prisoners and themselves from the vicious oppression of the U.S. Empire.

FREE THE RAMSTEIN TWO!
FREE ALL POLITICAL PRISONERS!
ALL POWER TO THE PEOPLE!

The Voice of the Lumpen is a collective of Blacks, mostly GI's, who are attempting to serve the true interests of the over 30,000 Black GI's in West Germany. Their Manifesto states: "Recognizing that the peoples of the world cannot obtain real freedom until the U.S. Imperialist - world enemy number one - has been stripped of his power, we declare that our goal is to destroy the evils of U.S. capitalism, imperialism and racism, which have been used to oppress the peoples of the world. In the spirit of Revolutionary Intercommunalism, we pledge ourselves to move against the evil and corrupt gentry by any means necessary and sufficient."

IN MEMORY OF PRESIDENT HO CHI MINH BORN MAY 19, 1890 DIED SEPT. 2, 1969



It is well known that the black race is the most oppressed and most exploited of the human family. It is well known that the spread of capitalism and the discovery of the "New World" has an immediate result to the rebirth of slavery which was for centuries, a scourge for the Negroes and a bitter disgrace for mankind. What everyone does not perhaps know, is that after sixty-five years of so-called emancipation, American people still endure atrocious moral and material sufferings, of which the most cruel and horrible is the custom of lynching.

Among the collection of the crimes of American "civilization", lynching has a place of honor.

Ho Chi Minh, 1924



TELEVISED DISCUSSION WITH HUEY P. NEWTON, MINISTER OF DEFENSE OF THE BLACK PANTHER PARTY, SERVANT OF THE PEOPLE

The Minister of Defense will be speaking on the David Frost Television Program.

The following is the list of stations on which the program will be aired:

Station	Date	Network	Channel	Time
WAGA-TV Atlanta, Ga.	May 14th	CBS	5	4:30-6:00pm
WJZ-TV Baltimore, MD.	May 14th	ABC	13	4:30-6:00pm
WLBZ-TV Bangor, Maine	May 21st	NBC	2	4:30-6:00pm
KVOS-TV Bellingham, Wash.	May 28th	CBS	12	12N-1:30 pm
WBRC-TV Birmingham, Ala.	May 28th	ABC (Friday only)	6	12N-1:30pm
WCAX-TV Burlington, Vt.	May 20th	CBS	3	4:00-5:30pm
WBZ-TV Boston, Mass.	May 14th	NBC	4	4:30-6:00pm
WGR-TV Buffalo, N.Y.	May 21st	NBC	2	3:30-5:00pm
WICD -TV Champaign/Urbana, Ill	May 21st	NBC	15	4:00-5:00pm
WMAQ-TV Chicago, Illinois	May 14th	NBC	5	3:30-5:00 pm
WKRC-TV Cincinnati, Ohio	May 14th	ABC	12	5:30-7:00pm
WEWS-TV Cleveland, Ohio	May 14th	ABC	5	6:00-7:30pm
WTVN-TV Columbus, Ohio	May 14th	ABC	6	9:30-11:00am
KDTV-TV Dalla/Ft Worth, Tex.	May 14th	IND	39	7:30-9:00pm
WKEF-TV Dayton, Ohio	May 14th	ABC	22	9:00-10:30am
KBTV-TV Denver, Colo.	May 28th	ABC	9	4:00-5:00pm
WKBD-TV Detroit, Mich.	May 14th	IND	50	8:30-10:00pm
CFRN-TV Edmonton, Alberta	June 4th	CTV	3	11:35pm-1:00am
WSEE-TV Erie, Pa	May 21st	CBS	35	4:30-6:00pm
WOOD-TV Grand Rapids, Mich.	May 28th	NBC	8	9:00-10:00am
KHBV-TV Henderson/Las Vegas, Nev.	May 21st	IND	5	9:30-11:00pm
KPRC-TV Houston, Texas	May 14th	NBC	2	9:00-10:00am
WHTN-TV Huntington, W. Va.	May 21st	ABC	13	11:30pm-12:30am
WTTV-TV Indianapolis, Ind.	May 21st	IND	4	9:00-10:30PM
WJXT-TV Jacksonville, Fla.	May 21st	CBS	4	9:00-10:30pm
KCMO-TV Kansas City, Mo.	May 21st	CBS	5	9:00-10:00am
WGAL-TV Lancaster, Pa.	May 14th	NBC	8	4:30-6:00pm
KTTV-TV Los Angeles, Calif.	May 14th	IND	11	8:30-10:00pm
WDRB-TV Louisville, Ky.	May 21st	IND	41	8:30-10:00pm
WTVJ-TV Miami, Florida	May 14th	CBS	4	9:00-10:30am
WITI-TV Milwaukee, Wisc.	May 21st	ABC	6	4:30-5:30pm
KMST-TV Monterey, Calif.	May 14th	CBS	46	4:30-6:00pm
WSM-TV Nashville, Tenn.		NBC	4	10:30pm-12M (Saturdays)
WCTI-TV New Bern/Greenville, N.C	May 21st	ABC	12	9:30-10:30am
WNHC-TV New Haven, Conn.	May 14th	ABC	8	4:30-6:00pm
WNEW-TV New York, N.Y.	May 14th	IND	5	8:30-10:00pm
CJOH-TV Ottawa, Ontario	May 20th	CTV	13 & 8	11:30pm-12:30am
KYW-TV Philadelphia, PA.	May 14th	NBC	3	4:30-6:00pm
KOOL-TV Phoenix, Ariz.	May 21st	CBS	10	4:00-5:30pm
KDKA-TV Pittsburgh, PA.	May 14th	CBS	2	4:30-6:00pm
WCSH-TV Portland, Maine	May 21st	NBC	6	4:30-6:00pm
KPTV-TV Portland, Oregon	May 21st	IND	12	8:30-10:00pm
WAVY-TV Portsmouth, Va.	May 21st	NBC	10	9:00-10:00am
WJAR-TV Providence, R.I.	May 21st	NBC	10	9:00-10:00am
WXEX-TV Richmond, Va.	June 4th	ABC	8	4:00-5:30pm
KCRL-TV Reno, Nevada	May 14th	NBC	4	4:30-6:00pm
WSLS-TV Roanoke, Va.	May 28th	NBC	10	9:00-10:00am
WOKR-TV Rochester, N.Y.		ABC	13	6:30-7:30pm
WTVO-TV Rockford, Ill.	May 28th	NBC	17	4:00-5:30pm
KTXL-TV Sacramento, Calif.	May 14th	IND	40	7:30-9:00pm
KPLR-TV St. Louis, Mo.	May 28th	IND	11	7:30-9:00pm
KSTP-TV St. Paul/Minneapolis, Minn.	May 23rd	NBC	5	3:30-4:30pm
KPIX-TV San Francisco, Calif.	May 14th	CBS	5	4:30-6:00pm
KOGO-TV San Diego, Calif.	May 21st	NBC	10	3:00-4:30pm
KGSC-TV San Jose, Calif.	June 18th	IND	36	7:30-9:00pm
WTSJ-TV San Juan, P.R.	May 21st	NBC	18	9:00-10:30am
WRGB-TV SCHENECTADY, N.Y.	May 21st	NBC	6	12:30-1:30pm
WDAU -TV Scranton, Pa.	May 21st	CBS	22	5:00-6:30pm
KTNT-TV Seattle/Tacoma, Wash.	May 21st	IND	11	8:30-10:00pm
WNDU-TV South Bend, IND.	May 14th	NBC	16	9:00-10:30am
WICS-TV Springfield, Ill.	May 21st	NBC	20	4:00-5:00pm
WWLP-TV Springfield, Mass.	May 14th	NBC	22	9:00-10:00am
WNYS-TV Syracuse, N.Y.	May 14th	ABC	9	4:30-5:30pm
WTVT-TV Tampa, Florida	May 27th	CBS	13	1:00-2:00pm
WTOL-TV Toledo, Ohio	May 14th	CBS	11	9:00-10:00am
CHCH-TV Toronto-Hamilton, Ont.	May 14th	IND	11	10:00-11:00pm
KVOA-TV Tucson, Arizona	May 21st	NBC	4	3:30-5:00pm
KTEW-TV Tulsa, Oklahoma	May 28th	NBC	5	11:00-12:00N
WTTG-TV Washington, D.C.	May 14th	IND	5	8:30-10:00pm
WKBN-TV Youngstown, Ohio	May 14th	CBS	27	4:30-6:00pm
KMJ-TV Fresno, Calif.	To be announced			
WDSU-TV New Orleans, La.	May 28th	NBC	6	10:30pm-12 M

October 1966
Black Panther Party
Platform and Program

What We Want What We Believe

1. We want freedom. We want power to determine the destiny of our Black Community.

We believe that black people will not be free until we are able to determine our destiny.

2. We want full employment for our people.

We believe that the federal government is responsible and obligated to give every man employment or a guaranteed income. We believe that if the white American businessmen will not give full employment, then the means of production should be taken from the businessmen and placed in the community so that the people of the community can organize and employ all of its people and give a high standard of living.

3. We want an end to the robbery by the CAPITALIST of our Black Community.

We believe that this racist government has robbed us and now we are demanding the overdue debt of forty acres and two mules. Forty acres and two mules was promised 100 years ago as restitution for slave labor and mass murder of black people. We will accept the payment in currency which will be distributed to our many communities. The Germans are now aiding the Jews in Israel for the genocide of the Jewish people. The Germans murdered six million Jews. The American racist has taken part in the slaughter of over fifty million black people; therefore, we feel that this is a modest demand that we make.

4. We want decent housing, fit for shelter of human beings.

We believe that if the white landlords will not give decent housing to our black community, then the housing and the land should be made into cooperatives so that our community, with government aid, can build and make decent housing for its people.

5. We want education for our people that exposes the true nature of this decadent American society. We want education that teaches us our true history and our role in the present-day society.

We believe in an educational system that will give to our people a knowledge of self. If a man does not have knowledge of himself and his position in society and the world, then he has little chance to relate to anything else.

6. We want all black men to be exempt from military service.

We believe that Black people should not be forced to fight in the military service to defend a racist government that does not protect us. We will not fight and kill other people of color in the world who, like black people, are being victimized by the white racist government of America. We will protect ourselves from the force and violence of the racist police and the racist military, by whatever means necessary.

7. We want an immediate end to POLICE BRUTALITY and MURDER of black people.

We believe we can end police brutality in our black community by organizing black self-defense groups that are dedicated to defending our black community from racist police oppression and brutality. The Second Amendment to the Constitution of the United States gives a right to bear arms. We therefore believe that all black people should arm themselves for self-defense.

8. We want freedom for all black men held in federal, state, county and city prisons and jails.

We believe that all black people should be released from the many jails and prisons because they have not received a fair and impartial trial.

9. We want all black people when brought to trial to be tried in court by a jury of their peer group or people from their black communities, as defined by the Constitution of the United States.

We believe that the courts should follow the United States Constitution so that black people will receive fair trials. The 14th Amendment of the U.S. Constitution gives a man a right to be tried by his peer group. A peer is a person from a similar economic, social, religious, geographical, environmental, historical and racial background. To do this the court will be forced to select a jury from the black community from which the black defendant came. We have been, and are being tried by all-white juries that have no understanding of the "average reasoning man" of the black community.

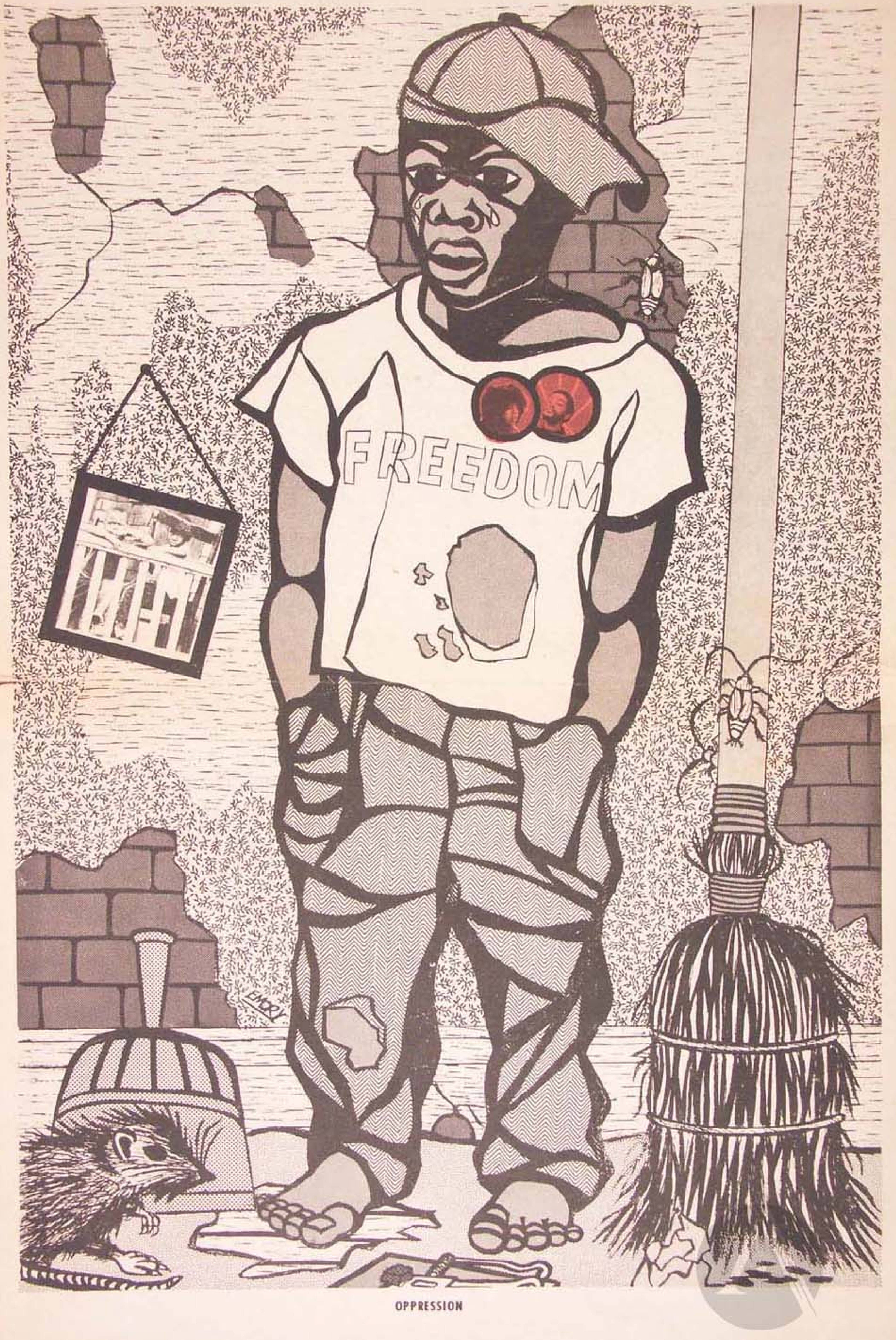
10. We want land, bread, housing, education, clothing, justice and peace. And as our major political objective, a United Nations-supervised plebiscite to be held throughout the black colony in which only black colonial subjects will be allowed to participate, for the purpose of determining the will of black people as to their national destiny.

When, in the course of human events, it becomes necessary for one people to dissolve the political bands which have connected them with another, and to assume, among the powers of the earth, the separate and equal station to which the laws of nature and nature's God entitle them, a decent respect to the opinions of mankind requires that they should declare the causes which impel them to the separation.

We hold these truths to be self-evident, that all men are created equal; that they are endowed by their Creator with certain unalienable rights; that among these are life, liberty, and the pursuit of happiness. **That, to secure these rights, governments are instituted among men, deriving their just powers from the consent of the governed; that, whenever any form of government becomes destructive of these ends, it is the right of the people to alter or to abolish it, and to institute a new government, laying its foundation on such principles, and organizing its powers in such form, as to them shall seem most likely to effect their safety and happiness.** Prudence, indeed, will dictate that governments long established should not be changed for light and transient causes; and, accordingly, all experience hath shown, that mankind are more disposed to suffer, while evils are sufferable, than to right themselves by abolishing the forms to which they are accustomed. **But, when a long train of abuses and usurpations, pursuing invariably the same object, evinces a design to reduce them under absolute despotism, it is their right, it is their duty, to throw off such government, and to provide new guards for their future security.**

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